

S E R M O N

Dr. SYKES's

S E R M O N

Preached in the

Cathedral Church of *Winchester*,

On the 9th day of *October*, 1746.

L O N D O N
Printed for JAMES and PAUL KNEIGHTON, at the Crown,
in Ludgate-Street. MDCCLVI

Dr. SYKES

SEARMON

Preached in the

Cathedral Church of Winchester,



On the day of October, 1746.

A

694.e 4
16

S E R M O N

Preached in the

Cathedral Church of *Winchester*,

On the 9th day of *October*, 1746.

Being the Day appointed, for a

GENERAL THANKSGIVING,
To Almighty God, for the Suppression of
the late *unnatural* REBELLION.

B Y

ARTHUR ASHLEY SYKES, D. D.
Prebendary of *Winchester*.

Published at the Request of the MAYOR *and*
CORPORATION.

L O N D O N :

Printed for JOHN and PAUL KNAPTON, at the *Crown*,
in *Ludgate-Street*. M DCC XLVI.

S E R M O N

Preached in the

Cathedral Church of Winchester

On the day of October, 1746.

By the Rev. John Knapp, for a

GENERAL THANKSGIVING
To Almighty God, for the Suppression of
the late malignant REBELLION.



ARTHUR ASHLEY SYKES, D.D.
Prebendary of Winchester.

Printed at the Request of the MAYOR and
CORPORATION.

L O N D O N :

Printed for John and Paul Knapton, at the Crown
in St. Dunstons Church, MDCCLXVI.

Does not tell us what his trouble was, but he tells the method he took in his distress, — a method useful to all in like circumstances. —

PSALM cxvi. 7, 8, 9.
*Return unto thy Rest, O my Soul; for the Lord
 hath dealt bountifully with thee.*

*For thou hast delivered my Soul from Death,
 mine Eyes from Tears, and my Feet from
 falling.*

*I will walk before the Lord in the Land of the
 Living.*

WHOEVER was the Author of this Psalm, or whatever was the Occasion of it, it is certain that it was the Result of a grateful mind, sensible of the eminent danger from which it had been delivered, and resolved to *offer unto God the Sacrifice of Thanks-giving, and to pay it's vows unto the Lord in the presence of all his People.* There had been some remarkable Evil to which the Psalmist had been exposed, which made him say, *The Sorrows of Death*

ver. 14.

ver. 3.

Death compassed me, and the Pains of Hell gat bold upon me : I found Trouble and Sorrow. He does not tell us what his Trouble and Sorrow was, but he tells the method he took in his Distress, — a method useful to all in like circumstances, — ^c Then called I upon the name of the Lord, O Lord I beseech thee deliver my Soul; — And he acquaints us with the Event of this. — ^d Gracious is the Lord and righteous, yea our God is merciful; — I was brought low and he helped me. It was under a just sense of this Deliverance that he cries out in the words of my Text, — Return unto thy Rest, O my Soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my Soul my Death, mine Eyes from Tears, and my Feet from falling. And then he tells us his fixt Resolution, — I will walk before the Lord in the Land of the Living. So should every rational consistent Creature act.

When Dangers have been great, and we come again to dwell in Safety, all the warm Affections at first naturally arise; we feel a Glow of Joy, which transfuses itself through the whole man, and gives him those powerful pleasing Sensations, which are sometimes even too strong to be supported. But when the tumultuous Joy subsides, and the gentle voice of calm Reason comes to be heard, we then begin to esti-

^c ver. 4.^d ver. 5.

mate any Deliverance according to its *intrinsic worth*; we then enter into the true merits of the case; and being guided by nothing but the mere nature of the thing, we argue from Effects to Causes; and thence we are led to look up to one Higher than the immediate Object of our Passion, — to One who governs and controuls all things, and makes all things subservient to his Purposes. We then begin to take in the true Extent of things; and being safe from the Danger which threatned us, with calm and rational Joy we contemplate on what was dark, and gloomy, and seem'd to forebode nothing but ill; and thence we are led to see that what had the Appearance of Destruction, may be really designed to be *salutary*, and to teach us to be more happy by making us know our Happiness.

The ways of Providence are usually secret, and to us inscrutable; nor are we able to penetrate into His designs, before He thinks proper to open them unto us. We know not whether He designs to *chasten* only, or to *destroy*, when the Cup of Affliction *begins* to be poured out: But when we see the Disposition of all the Parts, and the Tendency that each has to accomplish a certain end, it is not easy to mistake in the true Inference which ought to be drawn. Suppose that God designed to give us a juster Sense of

of the Good which we have enjoyed; or, say that He intended to shew us how easily we might have been deprived of that Plenty and Riches which we abounded in; or, say that a luxurious unthinking People were to be made *sensible* of their Folly, but not to be *given over* to destruction,—would not a wise Being permit *some Distress*, — enough to make us feel our Danger, and recur to him on whom we ought to depend, and who was the real Disposer and Controuler of all Events? Let Him then take away Success *at first* from Those whom he designed to favour *at last*; let him suffer an Enemy to triumph *once or twice*, and this will raise Distress and Terror, and make a People (too secure and careless) think on their Danger; and not only provide for their Security, but regain a Sense of Duty. When the cloud is no bigger than a Man's hand, it will naturally be despised, and it will be thought by some impossible, by others improbable, that it should fill the Skies with Storm and Tempest: and therefore unobserving heedless men will neglect every thing, till it begins to spread, and the Clouds thicken, and the Heavens grow dark. But when the Storm is ready to burst, then every one will prepare for the safety of what may be prejudiced by it, and will condemn all negligence, and false security, and ask Help where ever it can be had.

On

On the other hand, vain Mortals, who know not what their Use is in the hands of Providence, may argue from their *first Successes* as if they were designed to be *constantly* successful. They may boast of their Encrease from small Beginnings, and may be ready to say, *Am I. Isa. xxxvi. now come up without the Lord against this land to destroy it? The Lord said unto me, Go up against this Land and destroy it.* But still as they are but Instruments, blind Instruments, in the hands of Him that governs them, They may see at length, that they are designed for *Correction* only, and not *Destruction*; and it may be so ordered by Providence, *that by the way that they came, by the same shall they return; and Isa. xxxvii. 34.* tho' They may terrify and distress, yet they may not be able to overcome.

It may seem very formidable, and look as if Providence designed to crown a man with *final* Success, when from a *small* beginning He goes on and prospers, and triumphs over Opposition. It may be interpreted to be a *perfect* *Approbation* of God, when an *Invader* at the head of *half a dozen* men shall increase and multiply to that pass, as to threaten danger to a whole Kingdom, and a seemingly probable Subversion of it. And it is easily possible for an ignorant and weak man, to imagine himself

* ch. xxxvii. 27. designed for some *great purpose*: and * if the
Inhabitants of some Places are of *small Power* and
are dismayed and confounded, to conclude, that the
whole was to be delivered up into his Hands. Such
 Inferences are usually made by the Disturbers of
 Mankind, who little know the Limits of their
 Powers, or the Uses they are designed for; or
 * Jonah iv. 2. that * God is *gracious and merciful, slow to Anger,*
and of great Kindness, and repenteth him of the
Evil.

But whether we can trace out all the Steps
 of Providence, or not, since we are once more
 safe, and God has *delivered our Souls from Death,*
our Eyes from Tears, and our Feet from falling,
 Let us first consider our Happiness, and then
 what must have been the Consequence in case
 the late Rebellion had succeeded, that our Thank-
 fulness may, if possible, equal our Deliverance.

It is certain, that we are blest with the En-
 joyment of the greatest *Liberty*, and in con-
 sequence with the greatest Happiness of any Na-
 tion upon Earth: not exposed to the unbridled
 Resentments of arbitrary Pleasure in our *Sovereign,*
 and much less to those of any of the Powerful
 and Great ones in the Land. And if this *Li-*
berthy be sometimes perverted and abused by the
Licentiousness of thoughtless People, That is no
 more

more a Reason why we should not be trusted with such a Privilege, than it is that we should be debarred of what is pleasant to our Palates, or useful to our Healths, because we may abuse such things to Gluttony or Drunkenness. The Legislature of this Nation has a Right, and full Power, to provide for the Good of the Common-Weal: And as *That* is the Supream Power, it binds all equally; nor can those who are trusted with the Execution of our Laws controul, dispense, or put a stop to their regular courses. The Happiness of a Nation does not consist in the Splendor, or Gaiety of a Few, whom Fortune has made her Favourites, or the Smiles of a Court have made to glitter and shine in the Eyes of miserable Spectators; but in the *Security* of every man's common *Rights*, and in an equal Protection of their *Persons*. This is the Happy, the much envied State of a People, who can make their *own* Laws; and can enjoy the Labours of their own hands; and can provide for the Common Safety by what appears necessary to *Themselves*; and can dispose of what they have according to their own pleasure; and who have a Prince that governs them for *Their* Good, not for his *own*. *Happy are the People that are in such a Case*; and Blessed be They that endeavour to transmit such a State safe to the latest Posterity.

What now was to have succeeded, if that *Invader* from *Italy*, and his *Rebel* Followers, had obtained their Ends in the late Attempt upon these Kingdoms? *His Pretense* was a *Right* to *Dominion* in Opposition not only to the Sense of the *Legislature*, but to that of the *Nation*: A *Right*, which denies the Foundation on which the *Liberty* of the People subsists: A *Right*, which denies the Public Good to be the *Supream Law*: A *Right*, to which a Privilege is annexed of *dispensing* with our Laws, and in course of making them not indifferent, or common to all. Supposing therefore He had been able to have succeeded, the Right which he came to claim, must have been *established*; and then the Glory of our Constitution, the Security of our Liberties, the Safety of our Fortunes, had been at best *precarious*; most probably no longer our *own*. For certainly the First Step would have been to secure, or guard against, those means, which had so effectually kept Him out of Power for so many years together.

But without regarding these or such like Consequences, *Justice*, as is pretended by some in his Favour, ought to take place: *He* came, it seems, to claim his *Own*; and if the Nation by depriving *Him* of *His* Right has involved itself in Troubles, and Distress, the blame must lie where it ought,

ought, not on him who claims his *just Dues*.
But,

First, Supposing a *Right* some where or other to *Dominion* over us, yet every body knows, that the Person now claiming, or pretending to the Crown, ought to *prove* himself to be the Person in whom that *Right* is vested. The *Dispute* has been subsisting, (near *Threescore* years) publicly and notoriously, whether the Person now claiming has any *Title* to the Crown in virtue of any *Hereditary Right*; and if He neglects to produce the *Evidence* of his *Right*, or is not able to make his *Title* to appear, who can say that He comes to claim his *own*; or that He was ever *deprived* of any *Right* at all; or that He was ever injured by the present *Settlement*; or that He has a juster claim *here*, than He has in the *remotest* Parts of the *Earth*. But,

Secondly, It is a great mistake to imagine a *Right* to *Dominion*, or *Sovereignty* over a *People*, to be the same, or founded on the same thing, as a *Right* to *Property*. The one arises from *Labour* and *Industry* either of ourselves or of others; the other arises from *Consent* or *Compact*; and consequently can be no more than what is conveyed in the *Compact*. A *Trust* is
always

always different from a *Property*; and He that looks upon a *Trust* as if it were a *Property*, confounds the most different Things, and may be led into the fatallest Errors. Suppose that a Person had committed a *Trust* to any one who grievously should *mismanage* it, might he not *revoke* it, or refuse to continue it longer in such hands? Or doth a *Trust* ever become a *Property*? Or may He that committed it, be compelled by Force and Arms to continue it, when he is sure to be ruined by such Continuation?

The *first* thing then that wants good Evidence is, that This *Invader* is deprived of *any Rights at all*, or that He has any Claim or Right to Power *here*: And the next is, that his *Ancestors* could not *forfeit* the Benefit they once enjoyed. And if *They* might *forfeit*, and the Legislature should place things in another Chancel, then, to come in an hostile manner, under the Pretence of claiming ones *own*, is in truth to come to force a Right from Others, and to extort Submission and Obedience from those, who acknowledge no *title* to Jurisdiction or Superiority over them.

But *Right*, and *Title*, instead of being *proved*, are here asserted as if they were indisputable; and the Claim is pursued by *Force*; and the
Right

Right is to be determined by *Arms*, and *Rapine*, and *Violence*.

A Blessed Change therefore was to be made! where Peace and quiet Possession, and Law, which alone defends and supports Liberty, was to be set aside; and the foundation of Obedience was laid either in *Conquest*, or in *indefeasible Right*, which ever of the two should be thought most suitable to the *Invader's* purpose. Where either *Conquest* or a *Right unalienable* to submission, prevails, there can be no *Liberty*: The *Conqueror* commands Obedience by his Sword; And an *absolute Right to Submission*, leaves no room for refusal. And what is *Slavery*, but a Submission to a Master whose Will is not to be opposed; and who must not be resisted, how much soever he may abuse or pervert the *Trust* reposed in Him? Is it possible for any one to imagine, that if the late attempt had succeeded, that All *Laws* would not have been determined to be *unjust*, that had not the Assent of such a Master? And who could have been secure of any *Property*, or who would not have been deemed to have incurred the *Forfeiture* of every thing he has, who had appeared in support of our *present Liberty*, by keeping out the man who declares himself an enemy unto it?

But

But admit that a Person, prejudiced in his own Favour, and educated in a set of principles that countenanced his Interests, *might* imagine that He had *some* Right, of which He had been unjustly deprived,—what could be the Pretense of Those who abetted, and assisted Him in his Claims? Was it from any Injury done them in their *Fortunes*? in their *Liberties*? or in their *Persons*? Had *Twenty* Years Experience produced a single Instance of Tyranny, or Oppression, or Injustice, in our Sovereign? Had any *National Rights* been invaded? Were any subjected to any Laws but what were regularly made by the Legislative of the *united Nations*? None of these have been named as ground of Complaint: But it seems, Some have been educated unhappily in Principles of Polity, from whence They have imagined I know not what *Hereditary Rights* in such a particular Person to Dominion and Sovereignty: They thought Dominion founded in *Nature*; as some have thought it founded in *Grace*: and that no Human Power, or Human Law could alter what was thus immutably fixed.

But is not this a most *unnatural* Reason for a *Rebellion*? Supposing that any other Person had been hardly or even unjustly used, yet if a Subject

ject be not hardly or unjustly used Himself, or there is not a parity of circumstances from whence he may reasonably expect it, or the whole is not endangered, He cannot have even the least pretence to justify the joining in Acts of *Rebellion*. A Subject to whom his Sovereign has never threatned, nor done any injury, can never have a Right to rise in Arms, or join a Common Enemy, in order to subvert a Government. If therefore a long Prejudice in behalf of any one's Rights, may have been entertained as a Truth, or if a man has habituated Himself to think in such a manner as shews him not able to see the very first Principles of Civil Polity, this will not justify *Rebellion*, and all the natural and necessary mischiefs exercised on such as adhere to their Duties, and who cannot think as the *Rebel* thinks.

But The Present Case, it may be said, is not the ordinary case of a Subject *rebelling*, but of One paying his Duty to a Sovereign *excluded from his Right*: and in consequence the *Opposition* to the Prince in Possession, is nothing but *Allegiance* to a Sovereign, hardly and unjustly treated, by depriving him of his Dominions.

As This is a Point not to be taken for granted, it should be strictly proved: and in order to That it must be proved, That the *Legislature*

of a Nation has not a Right *in any case* to provide for the Safety of a People; — That a Person mismanaging a *Trust* may not be deprived of his *Trust*; — That a Nation must not *secure* its *Liberties* and *Laws*, when it is in danger of having them *wrested* from it; — That the *Legislature* must not *alter* the *Executive Power* in case of evident Ruin and Destruction, if it continues longer in the same hands; — That when it has altered and settled the *Executive Power*, and *all Parties* in their turns, (when each has been in power,) freely, and without force or, any sort of, Compulsion, have established and confirmed such Alteration, and this for *Threescore* years together, That when I say, it has settled the *Executive Power*, that Any one, *excluded* continues to have *any Right* to such Powers; — And lastly, That such subjects, as oppose such *Legal Settlement* are not properly and in the strictest Sense R E B E L S.

The more firmly a Principle that is destructive of any Society is rooted in any one, the more it is apt to influence his practice; and what is of no little consequence, it will raise a false *Confidence in God*, and an *Ease of Conscience*, even in the midst of Rapine, and Plunder, and Murder, and all the grossest Acts of Injustice. If it be a Notion which tends to the Prejudice of *Single Persons*, it is attended with Evil: but if it affects
Society,

Society, 'tis is the more to be guarded against, because its effects are more mischievous, as the Interests of more are concerned. In proportion too, as any Person, who is under the Influence of wrong Notions, has Power to put his Principles into Practice, they are the more to be dreaded. If a Prince be a man of great Ambition, that has no regard to the Properties or Rights of Others, nor any to his Subjects, How easily will he be induced to sacrifice a hundred thousand lives to gain a trifling Point, or to live a Scourge to his own Subjects, and a Terror to his Neighbours? What Disturbances may he not excite? And what Security is there that He will not, when false Notions of *Glory* mislead him, or perhaps a false *Education* may have taught him, that if his Subjects are oppressed, they must sit down contented; if they are injuriously deprived of their Fortunes, or of what they have acquired by their Industry, They can have no Redress; if their Liberties are attacked, they are to submit; if their Lives are threatened, they must obey; if their All is at stake, they may appeal to Heaven, but must not help themselves. Would the Greatest Potentate upon Earth be justified in such unrighteous Practices, because truly educated in such Principles? An Arbitrary Prince, educated in the Arts of Tyranny may blindly follow his *Education*, and may fancy a Confidence in God, and put on a Serenity

nity of Mind; But whilst Oppression is Oppression, it will be felt by the Sufferers to be an Evil. *Education* therefore in wrong Principles will not justify, or even excuse, evil Practices in the *Greatest Mortals*: much less will it excuse Parricide to their Country, and their Endeavours to subvert it, in those *Lesser Great* ones who early had imbibed pernicious prejudices.

It may be deemed some Argument of *Honesty* to act consistently with Principles; But if Principles are mischievous, the man that has entertained them, is the more to be dreaded. Were any one weak or wild enough to imagine it right and lawful to harass and distress his Neighbour, or to seize his Property, in consequence of a Prejudice that there ought to be no such thing as *Property*; but that all things ought to be in *Common*,—He might be called an *Honest* man as acting agreeably to his Principle; But as he would not be the less *Mischievous*, but the more so, for his pernicious Principle, He ought to be secured from doing Injury; or if he had acted upon such Notions, His Life should pay for the Injuries he had done. Be his *Honesty* to *Himself*: The Rights of Others are to be preserved; and he that resolves to violate them forfeits all Pretensions to Protection.

But

But in *Invasions* and *Rebellions* there is another Sort of Men, which always do and always will engage. Men of *desperate Fortunes*: Men that have been *educated* in very *right Principles*, but yet will quit them in times of common Confusion: Rash Men; such as *know better*, but yet sometimes thro' *Resentment*, sometimes thro' *Hopes* to *mend* their Circumstances, sometimes thro' strong *Temptations*, and sometimes thro' a wrong Judgment made of some *accidental Success*, and a strong Imagination that those who are fortunate at *first* cannot miscarry *afterwards*.—From these and some such causes, *These* too can join with *Those* that are Enemies by *Principle*, and do the same *Mischief* to the *Society* that the most inveterate Enemies do. These may be less *honest*, in point of *Morals*, than those are, who act consistently with *Principle*; and They will be deeply sensible of their Crimes, and very penitent, when they are brought to a State of Reflexion; whilst those Others even at the point of Death will appear *hardened*, *sturdy*, *resolute*. But as *Both* are equally *mischievous*, *Both* are the proper Objects of *Justice*, and ought to be punished proportionally: to the Distress and Misery they have caused.

Every Nation is in truth a Political Person, and may be considered as a *single man* entitled to Happiness:

Happiness: It has just the same Right to defend itself against all attacks of Enemies, as any one has to secure himself in the quiet Enjoyment of his Peace. If a *Rebellion* be excited, the *Rebels* Lives are as justly to be taken away, as are the Lives of *Wolves*, or *Tygers*, or of any *Beasts of Prey*, which destroy the private Properties of particular Persons. No matter what their *Principles* are, if in their Practices they are mischievous to Society, and are not compelled against their *Wills* to enter into such Service. The Effect of such Attempts against a Government is seen and felt in Distress, in Terror, in general Confusion, in Rapine, and Murder, and in all the mischief done to such as act in Obedience to Him whom the Legislature has appointed to be Supreme. What is it now that gives a Private Person a Right to destroy any *Vermin*, or any *Beasts of Prey* that invade his Property; or that attack Himself? Is it not a Right of *Self-defence*? And if That gives him a Right to destroy a *single Wolf*, it gives him a Right to destroy *one Hundred*, or *one Thousand*, or *ten times ten Thousand*, if so many should flock or herd together, to annoy, or to seize his Rights: and what is fit and proper in case of a *Private* man is equally fit and proper for a *Society* for its Preservation. And let who will cry out against the *Cruelty*, or *Inhumanity* of taking away *so many Lives*,
the

the Reason of the thing, and the Nature of *Self-defence*, will justify such Proceedings: and such as clamour against it, will be deemed either *secret Friends* to them and their cause, or at best to be moved by a very wrong Compassion for the Guilty.

But let us turn our Thoughts from the Consideration of the Danger to which our *Civil Rights* were exposed, to That which our *Religious* ones were equally exposed unto: For the more, and the greater are the Benefits received, the more and greater ought our Thankfulness to be for them. The Rescue of a Nation from a *Rebellion* set up and carried on upon a *wicked Principle*, which must in consequence have reduced it to a State of *Slavery*, is sufficient cause of Thankfulness to God: But add to That, that if the *Rebellion* had succeeded, we must have been enslaved to *Idolatry* and *Superstition*, to *Human Confessions* and *Human Absolutions*, to *Priestly Dominion*, to an Acknowledgement of *his* supreme *Jurisdiction* and *Authority* who sits at *Rome*, to that *Mother of Harlots*, *Rev. xvii.* and *Abominations of the Earth*, that has long *s, 6.* been drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus. This was a Point so certain, that every body saw it: The *Papists* openly shewed themselves sure of this

this Consequence; and every one that did not wilfully shut his Eyes, dreaded what *They* were so sure of. And if an *Enemy* will be so open as to teach us any Truth, it is absurd not to learn from an *Enemy* what concerns our own Safety. They knew that a dutiful Son of the Church, in fulness of Power, must, and ought, and would, subdue an *Heresy*, so oft condemned at *Rome*. So long, so spreading an *Heresy*, and so infectious a one supported by Reason and Scripture, and that had got such Strength by virtue of *Private Judgment* in Opposition to the *Authority* of the *Judge infallible*, would certainly soon be put an End to, (as they thought) if a Son of Infallibility could get to be *Head of this Church*, surrounded with Guides infallible, and armed with Power irresistible.

Blessed God! What Scenes of Misery must have been opened, before we could have been forced to return to our Former Ignorance and Slavery! How dreadful would have been the Change, from holding an *Unity of the Spirit in the Bond of Peace*, to the holding it in the Bond of consummate Hypocrisy, or Stupidity? For where the Right of *Private Judgment* is to be forced away, and Men are to be taught to obey implicitly, not to reason or examine into Truth, There *Obstinacy* and *Ignorance* will always

ways go hand in hand; and *Transubstantiation*, or any thing as absurd as That, will be readily swallowed, and as zealously contended for, as if it were the first Principle of Christianity itself.

When the State is secured from *Destruction*; and in consequence of that all our *Civil Rights* and *Privileges* are safe;—When we are no longer in fear of becoming a *Province* to that Kingdom, which for a Century past almost has not known to enjoy Peace itself, nor to let its Neighbours enjoy any *Quiet*;—When our *Constitution* is no longer in danger from the Violence of *Invaders* and *Rebels*;—When we are again in no Fears for our *Religion*, or that we are to be led hood-winked, by Guides infallible, or be driven like Beasts of Burden by such as pretend to think for us: When we can declare against Doctrines that have no foundation in Scripture, or in common Sense, and be secure from Violence or Injury;—When we are again in no danger of that dreadful *Jurisdiction* which claims an Authority over our Souls, and enforces it by torturing and racking our Bodies,—We have the best good reason to say, *Return then unto thy rest, O my Soul, for the Lord hath dealt bountifully with thee. For he hath delivered my Soul from Death, mine Eyes from Tears, and my feet from falling. I will walk before the Lord in the Land of the Living.*

D

Thanks

THANKS then, the devoutest and heartiest Thanks be in the *First* place given to GOD, who though He thought proper to correct us, and show us Danger very near us, yet did not give us over to *Destruction*. Thanks be to him, by whose Protection and Assistance we are once more Happy; through whom the Rich can enjoy their Fortunes, and the Poor can have their daily Employment. The Rich and the Poor have equally reason to say, *Praise the Lord, O my Soul, and all that is within me, praise his holy Name: Praise the Lord O my Soul, and forget not all his Benefits.*

THANKS in the *Second* place are due to our most gracious Sovereign, whose Justice and Goodness has been such, as to have given no Pretense, no Handle, even to these *Rebels*, to object to his Administration. No Breach of our Laws, no Violation of our Constitution, no Injury to any one's Person or Property, was so much as pretended as a cause of Complaint: So *unnatural*, so *unreasonable* was this *Rebellion*.

In the *Third* place our THANKS are due to That *Prince*, who under God and our Sovereign, was the happy Instrument of our Deliverance. To his Prudence, Care, Conduct, Vigilance, Activity,

ty, and consummate Skill, our Liberties, our Quiet, our Peace is owing. Let his name be had in everlasting Remembrance.

Lastly, the heartiest THANKS are due to all who so generously *contributed* to the common Safety, or *exerted* themselves in their respective various ways for the Preservation of their Country. ^k Their Glory shall not be blotted out — but their Name liveth for evermore. ^k Ecclus. xlv. 13, 15. The People will tell of their Wisdom, and the Congregation will shew forth their Praise: Whilst such as by *Faction*, and *Party*, and *Pique*, and *Resentment*, and,—The *Rebels* will tell us What—paved the way for all the Evils that we felt, (almost to the Destruction of the whole) These neither can nor ought to be remembered but with Infamy and Disgrace.

F I N I S.

ty, and consummate skill, our literature, our
 voice, our Peace is owing. Let his name be had
 in everlasting remembrance.

Lastly, the heartiest THANKS are due to all
 who so generously contributed to the common salu-
 ty, or exerted themselves in their respective various
 ways for the preservation of their Country. Their
 names shall be recorded in the book of remembrance
 of the Lord, and the congregation will ever have
 their names in remembrance. The
 Lord will tell us what—gave the way for all
 the evils that we felt (known to the congregation
 of the whole) whose number can not ought to be
 remembered but with shame and disgrace.

F I W I 3

